THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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L. O. LITTLEFIELD'S SECOND LETTER.

IRREFUTABLE PROOFS THAT JOSEPH THE SEER INTRODUCED PLURAL MARRIAGE—A STRONG ARGUMENT IN ANSWER TO JOSEPH SMITH.

To Joseph Smith, President of the Re-organized Church of Jesus Christ of Latter-day Saints, Lamoni, Iowa:

SIR: Being an attache of the Utah *Journal*, I have had access to the MS. of your reply to my "Open Letter" addressed to you and others of the leading men of the Church over which you preside, which appeared in that paper dated April 27, 1883; hence it is that this communication appears in the same issue of the *Journal* which contains your reply to my first letter.

The account of your Conference in the Kirtland Temple which appeared in the New York *Herald*, together with such brief telegraphic references to it as were published in the Associated Press dispatches, were the sources of information I had concerning it, and the sentiments expressed by the speakers. Presuming that your associates in the leadership of the Re-organized Church, who spoke at that Conference, echoed your views, I addressed my "Open Letter" to you and to them conjointly.

You assert that:

"The same hallowed Spirit pervaded the assembly last held in those sacred walls by these men and women of the Re-organized Church, during the days from April 6th to 14th, that was manifested at the dedication service."

In the Life of Joseph Smith the Prophet, as written by himself, we have an account of the occurrences that took place on the occasion of the dedication of the Kirtland Temple. During your late Conference in that building did angels manifest their presence and mingle with the congregation? Were the sacred ordinances of washing and anointing introduced among the various quorums of your church, and were they administered to the members of

those quorums? Did anything occur like the following, which is recorded as having taken place at the dedication?

"Brother G. A. Smith arose and began to prophesy, when a noise was heard like a mighty rushing wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and seeing a bright light, like a pillar of fire, resting upon the Temple) and were astonished at what was transpiring."

Did anything occur like what is described in the revelation which gives an account of the visit of the Savior, Moses and Elias, to the Prophet and Oliver Cowdery?

You declare that no proof that Joseph Smith taught and practiced polygamy (publicly or privately,) of an "incontrovertible character," was ever presented to you, and that no woman ever testified to you, in Salt Lake City, or anywhere else, that she was a wife to Joseph Smith, your father, except Emma, your mother.

It is not possible that, during your sojourn in Salt Lake City, you could have continued ignorant of the universally accepted report that there were, in that city, a number of ladies of the highest respectability who claimed to have been the plural wives of your father. The report to this effect was very much more than a mere rumor, for, coupled with it, were the names of ladies who were prominent in society and Church circles, and widely known throughout Utah; and though this report had been current for many years, *no contradiction of it* by either of the ladies whose names were coupled with it, had ever been made. On the contrary, some, or all of them had, in public and in private, repeatedly testified of its truth, and thousands of the inhabitants of Utah had heard and were familiar with their statements and testimonies in this regard. All this you must, from the very necessities of the case, have learned before or during your visit to Salt Lake City, and if it is true that none of these ladies waited upon you personally, and testified in your hearing and presence, that they were married to your father, their failure to do so is no excuse for your discredence of a report which had been so long current, and uncontradicted by the parties most interested—but, on the contrary, so often confirmed by them—that it amounted to evidence of the strongest character. Had you entertained a sincere desire to bring forth what you claim is the truth respecting the alleged marital relations of your father with these ladies whose names report must have made you perfectly familiar with, even if you had no other means of knowing who they were, you would have called upon them with a view to obtaining from them an authentic denial of the statement that they were or claimed to have been your father's wives. Your assumed character as the vindicator of your father's name, which you allege to have been clouded by the imputation that he was the man who first introduced the doctrine and practice of plural marriage, made such a course incumbent upon you.

But your whole line of conduct, during your stay in Salt Lake City, proved that this was exactly what you were afraid to do, and that you purposely and studiously avoided them and all other persons competent to bear you a testimony, based on personal knowledge, that your father taught and practiced

plural marriage. Had you begun and prosecuted an investigation into the truth of what report said concerning the marital relations and teachings of your father, you would have been confronted with overwhelming and incontrovertible proof that he both taught and practiced plural marriage. You would have been presented with the testimony of:

1. The men who read, heard, wrote and copied the revelation of July, 1843, on Celestial Marriage.

2. The men and women to whom Joseph Smith personally taught this principle.

3. The men who officiated when the ceremony of sealing plural wives was performed.

4. The witnesses who were present on the various occasions when the sealing ceremony took place.

5. Women of unimpeachable veracity and unblemished reputation state they were the wives (with all that that name implies) of Joseph Smith, or of other brethren to whom Joseph gave them.

You refer to persons who were prominent in the Church at Nauvoo, who are yet willing to make affidavit that they were ignorant that the Prophet Joseph Smith ever taught or practiced plural marriage, but you give no names of such persons. But I will give you the names of a few persons who are now living who have made, or are willing to make, affidavit that they personally know that the Prophet Joseph Smith did both teach and practice that principle, and to whom you can refer at any time.

Following are the names of women who were the wives of Joseph Smith the Prophet, who, among others, are still alive: Eliza R. Snow, Eliza Partridge, Emily Partridge and Lucy Walker.

A man who sealed women to Joseph by the Prophet's direction and command: Joseph B. Noble.

The man who copied the revelation before Emma Smith burned the original: Joseph C. Kingsbury.

Men to whom Joseph taught the principle of Celestial Marriage: President John Taylor, Elder Lorenzo Snow, Elder Erastus Snow and a host of others.

If you want truthful, reliable information as to whether or not your father taught and practiced plural marriage, you can have it without stint, by applying to these parties, who were all reputable citizens in Nauvoo, and are so today in Utah.

In reply to your reference to what you term "Prest. John Tayler's public denial and condemnation of" polygamy at Boulogne-Sur-Mer in 1850, I will say that President Taylor could now, as truthfully and sincerely as he did at Boulogne in 1850, deny the charges then made against the Church, and condemn the offensive and depraved practices with which it was falsely accused. His words were:

"We are accused here of polygamy and actions the most indelicate, obscene and disgusting, such as none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, leaving the 'Sisters of the white veil,' and 'black veil,' and all the other 'veils,' with those gentlemen to dispose of, together with their authors, as they may think best, I shall content myself by reading our views of charity and marriage, etc."

The things with which the Church was then charged were utterly false and entirely opposed to its teachings and practices, and were as different from the principles of Celestial Marriage, as virtuous wedlock is from adultery.

You mention that "the distinction between Celestial Marriage (if such a thing existed at all) * * and the plural or polygamic marriage doctrine of Utah must be made." I do not recognize the distinction here made by you, nor do I see the necessity for it. Such a distinction may suit your purposes, but I have nothing to say on that matter.

In my "Open Letter" I remarked:

"In consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints."

You term this remark a "very special plea," and in reply say:

"It is a most contemptible charging of cowardice upon a man who, from his fifteenth year till he was finally butchered, had lived in constant and ever present danger, and had never shrunk from any duty imposed upon him through fear—shame!"

His delay in making known the principle of plural marriage was not due to motives of cowardice, but was in obedience to the commands of God, and no fair construction of my words would impute cowardice to him. The Psalmist says: "The secret of the Lord is with them that fear Him, and He will show them His covenant;" and Paul refers to a man whom he knew, who "was caught up into Paradise and heard unspeakable words which it is not lawful for man to utter." There are certain things that a Prophet may know which he is not permitted to disclose to others; it is the secret of the Lord, and must only be made known when and to whom the Lord gives permission. When the Twelve Apostles were first sent to England, they were commanded not to preach the gathering to those whom they baptized, in consequence of there being no place for them to gather to, and it is asserted, by some, that they were also forbidden to teach the doctrines contained in the Vision.

In the History of Joseph Smith, under date of October 5, 1843, we find the following:

"Gave instructions to try those persons who were preaching, teaching or practising the doctrine of plurality of wives; for according to the law I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise."

From the foregoing it is evident that the principle of plurality of wives was more or less understood in the Church at that time. Joseph said he "held the keys of this power." What power? The power to give men a plurality of wives, which is plainly shown by the words with which the sentence closes: "I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise." Here provision is made for the Lord directing otherwise, which he did in the case of Joseph himself, and many of his brethren.

You have been hunting for ignorance and have found it. There is never any difficulty in doing that. Millions of people can always be found who are entirely ignorant of any matter under consideration, whatever it may be.

But I am prepared to supply you with the affidavits of scores of persons who resided in Nauvoo, who were not ignorant of this principle.

I am aware of the stress placed by you and your followers upon the words of the Prophet Jacob, wherein he reproves the Nephites for their wickedness in the sexual relations. The Nephites of the days of Jacob not only practiced polygamy without the command or sanction of Heaven, but also in direct disobedience to the law given of God to their father Lehi; and they endeavored to excuse their disobedience, the ill-treatment of their wives and their whoredoms, by referring to the Scriptures which recorded the doings of David and Solomon in these matters. This conduct, in all its details, was an abomination in the sight of the Lord. But the denunciations of the Prophet Jacob in no wise affect Latter-day Saints who practice the principle by Divine command; who do not commit whoredoms, and who do not seek to justify their disobedience to any law of heaven by citing the actions of other men, either ancient or modern. The Lord has given that command which He foreshadowed by the mouth of Jacob on this same occasion: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things;" and with all true Latter-day Saints, that is the end of all controversy.

I quote from your letter:

"But suppose that it be granted that Joseph Smith did secretly (and it is not now claimed that it was publicly declared) teach and practice "celestial marriage," or to make it as broad as you might wish it, "plural marriage," by virtue of what rule of Church procedure, what revelation, properly authenticated and received by the Church, did he do so? If it was secretly taught to a few, and practiced by him and them, it was so done contrary to the laws of God then governing the Church, which were alleged to be in accordance with the revelations of Jesus Christ through Joseph Smith, and they and he, if teaching and doing contrary to those laws, privily were transgressors against God's will, as expressed by Him to His Church."

The law of the Church is, that if God can reveal one thing He can reveal another; and His Saints are required to live by every word that proceeds out of His mouth. If the Prophet went against Church procedure by receiving the revelations of God and acting upon them, then the Church shuts the mouth of God by such an arrangement; or Joseph, by his course, became a fallen Prophet. If the latter, even from your standpoint, where did you get your authority? On the other hand, if Joseph did receive these revelations from God, then the Church to which the Latter-day Saints in Utah belong, is the true Church. You may accept whichever horn of the dilemma you choose.

TO BE CONTINUED.]

GOD AND MAMMON

BY J. N. S.

"No man can serve two masters. Ye cannot serve God and mammon.—Matt. vi, 24.

Men receive this declaration of the Savior's almost with doubt, though at the same time they may marvel at the wisdom of the explanation with which it is accompanied, and afterwards go along without heeding the admonition.

To some it seems almost too great a stretch of faith to suppose that the Lord of the whole earth shall thus particularly consider the business affairs of each individual, though this requires no greater faith than to suppose that He will take an account of the bearings of all our words and acts. The importance that was attached to his disciples is very happily taught in Matt. x, 29, 31: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." Can man comprehend with what precision and care our Heavenly Father has noted all these, to us, unimportant particulars, and can we for a moment doubt that everything pertaining to us is important in His eyes? It is astounding to our minds when we reflect upon the effort of memory necessary for the Lord to understand all these things, or upon the amount of labor required to make a record of them. But the statements are clearly set forth upon the sacred page, and we will not dispute their correctness. He was instructing His disciples how they should go forth among the unbelieving of the world, and as our minds grasp the sublime thoughts, our worldly wisdom is subdued in contemplating His matchless love, His attributes and perfections. If such precise account is kept of all God's creatures, and of their affairs, why may we not accept the word of the Lord upon the unprofitableness of serving mammon, for surely He understands about all these things.

True, the practice of all mankind opposes the precept; all, by their actions, recommend looking after the main chance. The examples of the world teach mankind that the Good Master was in error. But the evil is not so much in the worship of gold, as the embodiment of mammon, as it is in the worship of those who possess this substance, although they may be destitute of every ennobling qualification. The practice of this worship is degrading to the mind, and dwarfs its higher and better impulses. That faith without which it is impossible to please God, will not develop in such a barren soil. There must exist a greater manhood, a nobler feeling of independence, and a firmer reliance upon the word of God and the promises therein contained. The rich man who has gained wealth by the application of worldly maxims, may not be able to understand the sayings of Him "who spake as never man spake," or why He should have said, "How hardly shall a rich man enter into the kingdom of heaven." The chapter closes with an admonition which, to fully accept and carry out, will require much self-denial and faith: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

We cannot doubt the validity of the promise, but we need not expect its entire fulfillment in this life. Of this we have the following proof: those disciples who most faithfully obeyed the admonition, received in this life little else but poverty, opposition and persecution, and so the promised blessings, in their case, must have come to them in the next existence, but of the reality of that reward no Christian can for a moment entertain the slightest doubt.

How gentle thought grows in the climate of hope! Seen in the atmosphere of trust, the countenance of life is changed. Re-read in the light of love, the story of the world flashes into an illuminated text.

DISTRICT MEETING.

Minutes of a Meeting of the Preston and Blackburn District of the Liverpool Conference, held in Preston, June 17, 1888.

PRESENT on the stand from Utah: Apostle John Henry Smith and Elder Geo. C. Parkinson; also W. F. Smith, President of, and Henry Leyland, W. S. Tanner, Geo. Perry, Geo. Wilson and Jos. Graham, Traveling Elders in the Liverpool Conference.

The morning meeting, which commenced at 10 o'clock, was occupied by the Traveling Elders, who reported their respective fields of labor, which were generally in a prosperous condition.

On reassembling at 2:30, the service opened as usual with singing and prayer, after which the Sacrament was administered. Elders Graham and Wilson spoke to the assembly for a short time on the principles of the Gospel and the work of the Lord in which they were engaged. Elder Geo. C. Parkinson then presented the Authorities of the Church as sustained in Zion last April; also those who are placed to preside here in the ministry. All were unanimously sustained by the uplifted hand. He then occupied the remainder of the time, speaking upon the restoration of the Gospel and the divinity of the Book of Mormon.

At the evening meeting, after the usual opening services, President W. F. Smith occupied a short time in portraying to the people the principles of life and salvation, and was followed by President John H. Smith, who delivered a discourse upon the lives and characters of the Prophet Joseph Smith and his followers, and closed by bearing a strong testimony to the Divine calling of the modern Prophet.

The Preston Branch was then organized, with Elder Livsey as President and A. Affleck and G. Kitchen as his counselors.

RELEASES AND APPOINTMENTS.—President P. F. Goss, of the Swiss and German Mission, is released to return home with the August 29th company, and Elder John Q. Cannon appointed to succeed him in the presidency of that Mission.

Elder William Garner is released from the Newcastle Conference, and appointed to labor in the Manchester Conference.

Elder William Willie is released from the Bristol Conference, and appointed to labor in the Birmingham Conference.

Elder W. S. Tanner is released from the Liverpool Conference, and appointed to labor in the Nottingham Conference.

Elder Wm. D. Williams is released from laboring in South Wales, and appointed to labor in North Wales.

Elder James Briggs is released from the Manchester Conference, and appointed to labor in the Newcastle Conference.

Elder Joseph H. Evans is released from the Newcastle Conference, and appointed to travel in North Wales, under the direction of President David Lewis.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 2, 1883.

OBJECTORS TO NEW REVELATION.

"We have the Old and New Testament, and we want nothing more! No use talking to us about new revelation; we will not believe it!" So spoke one of the Pharisees of this generation while listening to a Latter-day Saint Elder testify, at an out-door meeting lately, of the restoration of the Gospel. From the applause which followed this declaration, too, it was evident that many of those who listened to him were as illiberal and dogmatic as he was. Why should the possession of the Bible preclude a person from receiving anything farther from God? An acquaintance with the Scriptures, a knowledge of the skepticism that prevails, and the confusion that exists in the world in regard to religious matters, even reason itself should lead a person to look for, rather than to object to new revelation. All through the Scriptures we are informed of the Almighty having revealed His will to certain persons who were worthy of receiving it. No Bible believer will deny that He has the ability to do so still. If He has ever decreed never again to reveal His will to humanity, we have no record of it. If it was necessary that He should give revelation in any age, why not now? While there are people in want of wisdom which the learning of the world cannot afford them, and who have faith to ask of God, as the Apostle James directs, why should He not give to them liberally without upbraiding, the same as formerly? Why should it be considered reasonable for the ancient Prophets, or Peter, Paul or John to receive revelation from God, and unreasonable for men to do so in this age? People are willing to believe that the Lord made known to Peter by revelation the character of Jesus. (Matt. xvi, 16.) They would not think of denying the words of Paul: "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." They are ready also to accept the revelation given to John, which is published in the latter part of the New Testament, as being from God. They acknowledge that angels waited upon the Prophets and Patriarchs of old, and that in later times they visited Zacharias, the shepherds, Joseph, Mary Magdalene, Peter, Philip, Cornelius and Paul. But if you intimate to them that revelation has been received since then, and that angels or heavenly beings have visited men in this age, they consider it blasphemy, and are ready to denounce any person who would believe it. And yet no intelligent reason can be given for the credulity as to the past and the incredulity as to the present.

But there are no stronger objections raised to new revelation now than when the Savior ministered among men. Sanctimonious people who made a great pretense of deference for the writings of inspired men who had lived before them, and built "the tombs of the prophets and garnished the sepulchres of the righteous" whom their fathers had killed, and who said: "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets," were the foremost in rejecting the Savior. And so it is in the present age. Those who are the most bitterly opposed to new revelation, and who are almost thrown into spasms at the bare mention of an angel visiting the earth in modern times, are not as a rule the irreligious, but those who make the greatest pretensions to piety, and claim to reverence the Scriptures the most.

The people among whom the Savior ministered had the writings of Moses and the Prophets, but that did not justify them in rejecting Him. The fact is, if they had understood and believed the Scriptures which they read, they would have believed in the coming of the Messiah, and been prepared to receive Him; for His coming was plainly predicted. Upon one occasion we read that He chided them, saying, "Had ye believed Moses, ye would have believed me: for he wrote of Me." He also said: "Search the Scriptures; for in them ye *think* ye have eternal life: and they are they which testify of me."

All this might be said with equal truth to the present generation in regard to the restoration of the Gospel or the receipt of new revelation. The Scriptures plainly point to a time when the Lord would again reveal His will to mankind, and when holy beings from the courts of heaven should again visit the earth; but people shut their eyes to these facts, or explain them away, and wrest the Scriptures to their own destruction. (2 Peter iii, 16.)

In the parable which the Savior gave of the rich man and Lazarus, the former is represented as begging of Abraham to allow Lazarus to go and warn his brethren that they might be led to avoid the torment which he was enduring; but Abraham replied: "They have Moses and the prophets: let them hear them." The rich man, however, continued to plead, saying, "if one went unto them from the dead, they will repent;" but Abraham settled the question by declaring: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

There is some truth in the old axiom: "None are so deaf as those who will not hear." And none are so difficult to convince as those who are determined not to be convinced. All the miracles which the Savior wrought, all the power which He displayed, did not convince the chief priests and Pharisees, who were filled with wickedness and envy of the divinity of His mission. Even when He restored the young man Lazarus to life after he had been dead four days, the only effect it had upon them was to fill them with apprehension lest the power which they held should be stripped from them. They immediately held a council and declared, "If we let Him thus alone, all men will believe in Him: and the Romans shall come and take away both our place and nation." This seemed to them the worst calamity that could befall them, and in order to prevent it they not only sought the life of the Savior, but that of Lazarus also, for through his testimony many were believing.

These men, blinded by bigotry, did not have the wisdom and foresight that the lawyer, Gamaliel, displayed, when he subsequently declared on the arraignment of Paul: "If this counsel or this work be of men it will come to naught; but if it be of God, ye cannot overthrow it."

Angels have again visited the earth, new revelation has been received, and the pure Gospel of Jesus which was preached of old, but which mankind have wandered from for many hundreds of years, has been restored to men with all its former gifts, keys, powers and blessings, whether people choose to believe it or not. They have their agency, and can reject it now the same as many did who lived in the days of the Savior, but they will stand condemned if they do so. The Bible, which they pretend to reverence so much, will help to condemn them, too, for the declaration of the Savior is as valid to-day as when it was first uttered: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

LONDON DISTRICT MEETING.—The District meeting of the London Conference will be held in Orson's Assembly Rooms, 23, New Road, Whitechapel, on Sunday, July 22, 1883, commencing at 10·30 a.m., and 2·30 and 6·30 p.m.

ARRIVAL OF THE EMIGRANTS AT NEW YORK.—The S.S. *Nevada* with the company of Saints that left here on the 20th ult., reached New York on Sunday morning, July 1st, at 4 o'clock. There has been considerable feeling aroused in America of late owing to so many paupers being shipped to New York and other ports, at the expense of cities, parishes or governments whence they come. Orders have, therefore, been issued from Washington for all such to be prevented from landing, or returned at the expense of the ship company transporting them. Accordingly the company of Saints were subjected to an examination, as will be seen by the following from Monday's telegraphic news from New York:

"Yesterday morning a steamer arrived with no fewer than 700 Mormon immigrants on board. A considerable proportion of this large consignment consisted of aged and feeble men and women, and there were in addition scores of children. They were passed into Castle Garden in the usual manner, where, had they been British Government-aided, at least half would certainly have been classed as paupers and detained; but in each case the difficulty was successfully met by Mormon agents, who provided money where needed, and gave satisfactory proof that all who were evidently unable to work would be cared for by relatives or friends or by the State Government, the result being that the whole of those people are now on their way to Utah."

It is perhaps almost unnecessary to explain that the dispatcher is in error as to the emigrants being aided by the State government. Latter-day Saint emigrants are never dependent upon such aid, nor do they ever receive it. All who are shipped from here to Utah have their passages prepaid, and are furnished with through tickets to their destination. They are, therefore, not liable to be considered as paupers.

One act of charity is worth a century of eloquence.

We cannot control the evil tongues of others, but a good life enables us to despise them.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT TAYLOR'S TRAVELS.

From a letter received from President John Taylor, dated Salt Lake City, June 15th, we extract the following:

"Myself and a few brethren start for a tour south on Sunday morning (17th inst.), and on our trip will visit Nephi, Deseret, Minersville, Beaver, Paragoonah and Parowan. We expect to return to the city on the 26th inst."

RE-ARRANGING QUORUMS OF SEVENTIES—BUILDING BOOM—HIGH PRICE OF REAL ESTATE—GOOD PROSPECTS FOR CROPS—WORK AMONG THE INDIANS.

Elder Abraham H. Cannon, writing from Salt Lake City, June 15th, says, by way of apology for not having written before:

"My duties in a Church capacity are materially increased. The labor of re-arranging the Quorums of Seventies was immense, the most difficult part being to so locate the head-quarters of the various Quorums, as to give each Stake its due proportion of Seventies. Some Stakes were supplied with more of this class of persons than they should be, while others did not have a sufficient number in proportion to the remainder of the Priesthood. For instance, Salt Lake City was the head-quarters of forty Quorums, when it is only entitled to seventeen, the number now located here; twenty-three Quorums, consequently, had to be removed to other parts of the Territory. This new arrangement is designed to not only answer every purpose of the Quorum organizations, but also to accomplish the objects for which the Ward organizations were effected. Every Seventy, therefore, whether he belongs to the Quorum located in the district where he resides or not, will be under the jurisdiction of some President. Another excellent thing about this new arrangement is, that only those persons who can bring good recommends from their Bishops will be admitted into the Quorums, and those persons whose names are already enrolled on the Seventies' records will be required to bring certificates of their good standing from their respective Bishops, or their places will, after some time, be declared vacant. We, of the First Council, will present our certificates to the Twelve, the Presidents of the Quorums will present theirs to us, and the members will hand theirs to their Presidents. When these plans are thoroughly understood by all, I feel confident they will give general satisfaction.

"There are more buildings now in course of erection, or about to be started, than during any previous year within my knowledge. Houses spring up as if by magic. Property in the city (real estate) commands an exceedingly high price. The boom, I think, will soon reach its height, and we may then look for a corresponding depression.

"Prospects are very bright, at present, for a bountiful harvest. Our excellent spring, and the abundance of water for irrigation, cause the hearts of the farmers to rejoice. All the Saints feel joyful at the blessings which God is bestowing upon them.

"The work among the Indians is gradually increasing. Apostle Lyman just returned a few days ago from a very successful visit to White River and Uintah Utes. He visited the Indian Agent while away, and obtained his permission to introduce the Gospel among these tribes. The Lamanites themselves frequently give accounts of visits which they receive from heavenly messengers, and it is evident, to every observing person, that the Lord is working among the poor "red men."

"The Edmunds law is like a dead letter on our statute books, as far as the punishment of so-called 'polygamists' is concerned."

GOOD REPORT FROM THE HOLLAND MISSION—MORE BAPTISMS.

Elder P. J. Lammers writes from Zwolle, Holland, June 29, 1883, as follows:

"In the best of health I write to let you know the condition of affairs with us here in

Holland. Brother Volker is with me, and we have joy in contemplating the blessings of the Lord over us, the love and unity which exist between us in doing good to our fellow-men, and bringing salvation to them. From time to time we come together and tell our experience to one another and gain renewed strength. Lately fifteen have been added to the Church; twelve of them in the learned city of Groningen, where the high seminary turns out the hired priests and dominies. I also hope for a few more there, but expect to have some trouble with the priests of that place, our greatest enemies. In Amsterdam three others have been baptized, so the work is going on slowly.

"We lately had a conversation with an infidel, who had some books from me to read. Brother Volker and I paid him a visit, and he was very free in conversing, but told us that it was impossible to make a 'Mormon' of him. He, however, respected us in believing as we did, and promised to speak to his associates and try to obtain a church for us to preach in, but we have our doubts about it.

"We have now Brother Morgan's tracts in the field, and we hope to do some good with them. Brother Volker, after visiting a few Saints in this District, will return to Amsterdam, and I shall go to Groningen.

"Since our arrival thirty-six have been added by baptism, from which you can judge how the work is progressing.

"There is here a very fine collection of Utah minerals, over a dozen photographs of Salt Lake City, also Ogden views, and one of our Temple in course of erection, in the International World Exhibition. This was a very pleasant sight for us."

MISSIONARY WORK ON THE ISLE OF MAN—PREJUDICE.

President Jos. A. West, writing from Douglas, June 29th, says:

"Elder Williams and I have tracted the villages and country roads between here and Ramsey, and while I returned last evening to advertise and arrange for meetings on Sunday, he continued to Peel, and to-morrow will tract between Peel and Douglas, thus making a circuit of the north end of the island, a distance of about fifty miles. I intended to join him at Peel this evening, and hold an open-air meeting upon the quay, but it has been raining copiously all day, and I deem it not advisable to go. It has rained upon us much of the time during our absence, and the island has for days been enshrouded by a heavy and almost impenetrable mist, that would collect upon our clothing even when protected by our umbrellas. On Wednesday night we were until 11 p.m. reaching Ramsey, and in the meantime the rain was descending in torrents. At Laxey I made personal application to the secretary and several members of the managing committee of the Working Men's Institute, for the use of their hall for religious services. They at first expressed some doubt about our getting it, but said, personally, they would not object, and last evening called a meeting to decide the question. It resulted in our favor, at least for one evening, and this morning I received a letter from the secretary to that effect, fixing ten shillings as the rental. I am having some large posters printed announcing a meeting there on Monday evening next at 7 p.m., which the secretary of the Institute has kindly volunteered to post for me at the mines and in conspicuous places in the village. As about 600 miners are constantly employed there, I expect a good time.

I have also succeeded in obtaining, at the moderate rental of three shillings per day, the Good Templars' Hall, James Street, near the Market Place, Douglas, for two Sundays, with a fair prospect, I might say a partial promise, of it for a period of months should we desire it. It will hold about one hundred persons, and, while not possessing a very fine exterior appearance, is nevertheless very comfortably seated and fitted up inside. I think, in the absence of anything better, it will answer first-rate. There is not another hall, large or small, that can possibly be obtained here for any consideration, unless I except the large skating rink at £3 per day, and even that is doubtful, the proprietor not having given me a positive answer yet, after numerous visits and several days' delay. It is quite a marvel to me how I obtained a hall at all, the prejudice is so

outrageously strong against us. To illustrate: one lady to whom Sister Robinson applied for lodgings for us, said she would not have us in her house for ten pounds. Mrs. Robinson also made several other applications, but she found no one willing to entertain us at any price. The gentlemen through whom I obtained the hall, happened to be at Ramsey on business, and we dined together, when I had a long conversation with him, telling him how deeply prejudiced the people were against us, and what difficulty we had had, in consequence, to get a hall. After a time he began to speak hopefully of the one since obtained, and promised to name it to a fellow member of the committee whom he expected hourly from Douglas. He came, and after a time the answer came also, and for once it was yes! so I immediately put back to Douglas to notify the town of coming meetings by the 'Mormon' revolutionists, which I am now doing by means of large posters and a local notice in the *Examiner*.

At Ramsey we applied for every hall in town, but without success. I met a gentleman there, a jeweler, and the owner of a large skating rink, who received me very favorably, and said if his rink was not occupied, we could have had it and welcome; but unfortunately it was subject to occupancy under a lease by another party for many weeks to come. He also promised, upon learning that I was a 'Mormon,' and related to President George Q. Cannon, to introduce me to some people whom he said were cousins of his (Mr. C.'s) and whom he had often heard speak of Mr. Cannon as a relative. I am to call upon them during my next visit there on Tuesday, if nothing intervenes to prevent."

DISTURBANCE BY A CHRISTIAN(?) MINISTER.

President Jos. W. McMurrin writes from Glasgow, July 2, 1883, as follows:

"Reports from the Elders are good—all enjoying good health. We had some disturbance in our out-door meeting yesterday evening, caused by a Christian minister using very abusive language, but he failed to accomplish his object, and the wrath of man was once more made to praise God, for the people were ashamed of his conduct and hissed him, and shouted 'put him out,' etc. Some of the strangers present came forward after meeting and expressed themselves as being disgusted with his actions."

BAPTISMS—A CURIOUS COINCIDENCE.

Elder Henry Leyland reports to us under date of June 28th, from Over Darwen, Liverpool Conference, an interesting meeting held at Sabden, by himself and Elder Druce, and a prospect for baptisms there soon. He also says they visited Chatburn, where they intended to hold an out-door meeting, but were prevented by a shower and obliged to remain in-doors. They called upon a Mr. Tomlinson, who was a member of the Church many years ago, but fell away. He subsequently married, and several years afterwards, to the surprise of himself and wife, each learned that the other had once been a "Mormon." They have lately had their old love for the Gospel renewed, and that evening, after the Elders had talked with them till about ten o'clock, they expressed a desire to be re-baptized, and were anxious to have it attended to immediately, although it was raining at the time. Their daughter, aged nineteen, also announced her belief in the Gospel and her readiness for baptism, so the Elders proceeded with them to a brook and baptized them, and then returned to the house and confirmed them, getting through about midnight.

GOOD REPORT FROM LONDON.

Elder E. H. Nye, writing from London on June 30th says:

"Everything is moving along here, since the time at which Brother West left us. We hold meetings in Battersea Park every Sunday evening, and have from 200 to 300 attentive listeners at each meeting. One gentleman has opened a correspondence with me on the subject of religion, through our Park preaching, and others attend regularly."

ELDER JONES' SICKNESS AND DEATH.

We have received from Elder W. G. Reese, of the Welsh Conference, under date of June 28th, a full account of the sickness and death of the late Elder Shadrach Jones, but as most of the facts have already been published, we only extract the following:

"Elder Shadrach Jones left his family, home and friends in Willard, Box Elder Co., Utah, on the 10th of last April, and died on the 24th inst. at 5.25 p.m., at a relative's of his in Forest Fach.

"According to his own request, he was granted the privilege of visiting among his relatives and friends as long as he wished, after which he was to report himself, when he would have been assigned his district in which to labor. While visiting some of his relatives in Monmouthshire, he slept in a damp bed, which gave him a severe cold and settled upon his lungs, resulting in a very bad cough, and finally, as the doctor stated, in inflammation of the lungs, from the effects of which he died.

"During Brother Jones' illness, which was very short, he did not make any complaint, and only a few of the Elders in the Conference knew he was in any way ailing, and those who did were those who saw him, and to them he expressed the assurance that he would soon recover and be at his labors. Brother John Jenkins—the only Elder in the Conference who was acquainted with the bad state of his health—was with him day and night, and the last week scarcely left his bed-side. As soon as the Elders in the Conference were made acquainted with Brother Jones' critical condition, they made their way as fast as possible to Swansea, but alas! they were too late to see him alive—he had passed away.

"Through the kindness of the Baptist association of Forest Fach, the funeral ceremony was held in the Baptist Chapel, where, although the weather was very inclement, quite a number of Saints and strangers gathered."

UTAH NEWS.

(Summarized from Territorial Papers.)

The Beaver *Utonian* has passed into the hands of George Hales, who will continue its publication.

Montpelier is quarantined, so that the smallpox may not spread from that place to other settlements in Bear Lake Valley.

Wm. R. Teeples, a former resident of Holden, Utah, died at his home in Arizona on the 5th of June, from ulceration of the liver.

Large strawberries are raised in Salt Lake City. The *Deseret News* gives the measurement of one in circumference as 5¼ inches.

A three-year old child of Mr. and Mrs. Blonquist who reside near Lynne, Weber Co., was accidentally drowned in an irrigating canal on the 14th ult.

J. S. Ferris, lately returned from a mission to New Zealand, has discovered gold and silver bearing quartz in a small canyon east of Providence, Cache Co.

The branch store of Z. C. M. I. at Soda Springs is closing out to discontinue. The travel by rail superseding that by wagons, thus cutting off a great deal of the store's custom, is doubtless the cause.

A large building is being erected in City Creek Canyon, intended for marble works, the machinery to be run by water-power. There is an extensive deposit of marble in that vicinity, and it is now about to be utilized.

Five young persons, residents of Benjamin, were drowned in Utah Lake on the evening of June 10th, through the capsizing of a boat. The following are the drowned: Thomas Yates, aged 19, Mary Yates, aged 13, Lottie Hawkins, aged 13, Mary H. Reese, aged 23, Mary Oakey, aged 13.

A fire, of incendiary origin occurred at Frisco on the night of the 13th of June, which for a time threatened to consume the whole of the eastern half of the town, but it was finally checked after six or eight houses had been burned. This is the second attempt made within a week to burn the town.

A grand celebration of the nation's birth was to take place in Salt Lake City on the 4th inst. One of the interesting features of the occasion, as announced, is a balloon ascension from Washington Square by a professional æronant named Van Tassell, and a number of others who had secured passage with him for the airy voyage.

Elder Joseph Judd, of St. George, relates that while traveling on the Southern Pacific R.R. from Arizona to San Francisco, the locomotive and the thirteen foremost cars of the train went through a bridge. He was riding in the fourteenth car and was saved as if by a miracle, escaping without a scratch, though the person seated beside him was severely injured. Quite a number of persons were killed and others hurt very seriously.

The Utah Commissioners have ordered "That at the general election to be held on Monday, August 6, 1883, there are to be elected members of the Legislative Assembly in the several Legislative districts of the Territory, and also certain county and precinct officers. And that all county and precinct offices which should have been filled at the August election, 1882, are to be filled at the August election, 1883, for the unexpired time." They have also delivered the opinion that the offices of Territorial Superintendent of District Schools, Territorial Auditor of Public Accounts, Territorial Treasurer, and Commissioners to Locate University Lands, are, under the Organic Act of the Territory of Utah, to be appointed by the Governor, with the assent of the Legislative Council, and that the acts of the Legislative Assembly providing for filling those offices by an election of the people, are in conflict with said Organic act, and are therefore invalid.

Hon. Wm. Jennings, Mayor of Salt Lake City, recently appeared before the registrar of the district in which he resides, took the oath prescribed by the Edmunds law, including the marriage relation proviso inserted by the Commissioners, and was duly registered. He subsequently learned that the registration officer for the County had stricken his name from the list of voters. He then made application to the Commissioners to be allowed his rights. He stated that he married two wives previous to July 1, 1862, when the first law was passed making such a marriage a crime, that his first wife died in 1871, and that since then he had lived and cohabited with but one wife, and therefore broken no law. The Commissioners decided that he was disqualified under Sec. 8 of the Edmunds law, and therefore not entitled to register or vote. As this ruling is clearly a violation of law as well as justice, Mayor Jennings will appeal his case to the Supreme Court of the United States for adjudication. There are many men, and women too, in Utah, who, under the ruling of the Commissioners, are unlawfully deprived of the rights of citizenship, and they will watch the result of this case with interest.